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THE SUICIDAL THEORY

SIX YEARS AGO

CALLING RACIAL THEORY A modern form of paganism is only just in so far as when one has in mind a paganism using modern means. For, in fact, the Racial Superiority with its catchword of "Blut and Boden" consists of the elements of fetishism and totemism—the most primitive religious forms compared with which the ancient paganism of the classic world is something indefinitely nobler, more up-lifting and attractive. In the name of the "racial superiority" of the German man Hitler succeeded in arousing and mobilizing psychically the entire nation, in exploiting to the utmost limits its material and spiritual resources, to hurl it finally in the fight for world supremacy. The world was astounded at the extent of Nazi preparedness for the war as well as the intensity of force with which each blow has been aimed. There was something uncanny in this: a queer mixture of cold reasoning with an almost religious fanaticism and ardour. In fact, the Germans were beguiled by the myth of the superiority of their race, which proved a powerful narcotic.

It is a well-known fact, however, that the stronger the drug in its immediate effect, the more ruining are its effects in the long run.

A closer analysis of the racial theory will reveal that in spite of its temporary effectiveness it is such a poor, primitive and negative incentive in a longer space of time that it is not even sufficient to satisfy the local German demands, let alone to become an influence in the general, universal sphere. In the long run even the Germans cannot find support in this so barbarously primitive idea, and far less build up a wider co-operation and keep it up permanently! For it is interesting to see what an unattractive idea racial superiority has proved to be: what a failure it has made of trying to infect other nations outside the Reich. Napoleon I succeeded in electrifying a considerable part of Europe with the universal ideas of the French Revolution—Hitler requires the whole apparatus of blackmail and political oppression to induce his Allies to give him a few divisions for his fight with Russia. The German Allies fight in this war for their own national interests, for bits and pieces of territories to which they raise a claim, but their enthusiasm for the ideas represented by the Nazi Socialist creed is very feeble indeed. For what enthusiasm could other nations manifest for the strange idea of a foreign "Herrenvolk," of a German super-nation whereas others are only so much rabble, and must content themselves to serve in a humble veneration.

Can brutal megalomania be attractive to others when it preaches the principle "Leben und sterben lassen"? Racial prejudice cannot then be the ideological basis for the building up of an enduring Empire, which is in fact Hitler's dream. Universal ideas and even tolerance, up to a certain extent, are needed to create and hold an Empire; for while without these one may conquer and enslave others, it is difficult to form an enduring organism, especially when the superiority of the conqueror chiefly lies in the technical and organizing, and not in the spiritual spheres. The Old Roman Empire was based upon tolerance proper to these reasonable sceptics, who while remaining agnostics themselves, were nevertheless ready to respect the beliefs of others. "The magic touch of liberty" is probably one of the principal secrets of the success of the British Empire.

A civilized man like a religious man—says G. K. Chesterton—is a man who admits the strange and annoying fact that other things also exist besides himself. A man should not feel humiliated by his awareness of the law—even when it is turned against himself.

The intolerance of Hitlerism being the product of the German intolerance at its final stage, is the result of not admitting just this "strange and annoying fact." Nazi Germany intoxicated with the sense of its own superiority does not believe in anything besides itself. And so when in

the name of their superiority they want to conquer other nations they must meet with a firm resistance. The will of resistance in the temporarily enslaved nations is so powerful in spite of the terror and exhaustion that this must even make every reasonable German ponder and arouse certain doubts in him as to the true value of these creative ideals for which the Third Reich is fighting.

Pride, however, is the original sin of the German nation, and the basis of this idea. And pride blindfolds... Their pride is so great that it does not permit the Germans to see the elementary lack of logic or even the falsehood of their creed. The interpreters of National Socialism maintain that the German nation may be considered as a racial unit owing to the predominating Nordic element of which it is erroneously supposed to have a greater share than other nations. Thence the superiority with which the Germans claim their rights to rule other peoples.

Three obvious errors are concealed in this statement:—

1. The German nation is not a Nordic unit, but a typical medley of races: Nordic, Baltic, Alpine and Mediterranean, at a very advanced stage.

2. The Nordic element representing 40-50 per cent. of the racial structure of Germany is less distinct in this country than in other European countries, as it has been proved by professors Czekański and Stojanowski that Scandinavia, England, Poland and Lithuania possess a stronger Nordic element than Germany.

3. The acknowledgment of the cultural and civilizing superiority of the Nordic race is, apart from the difficulty of passing impartially such judgment, absolutely a matter of opinion for which no reasons can be supplied.

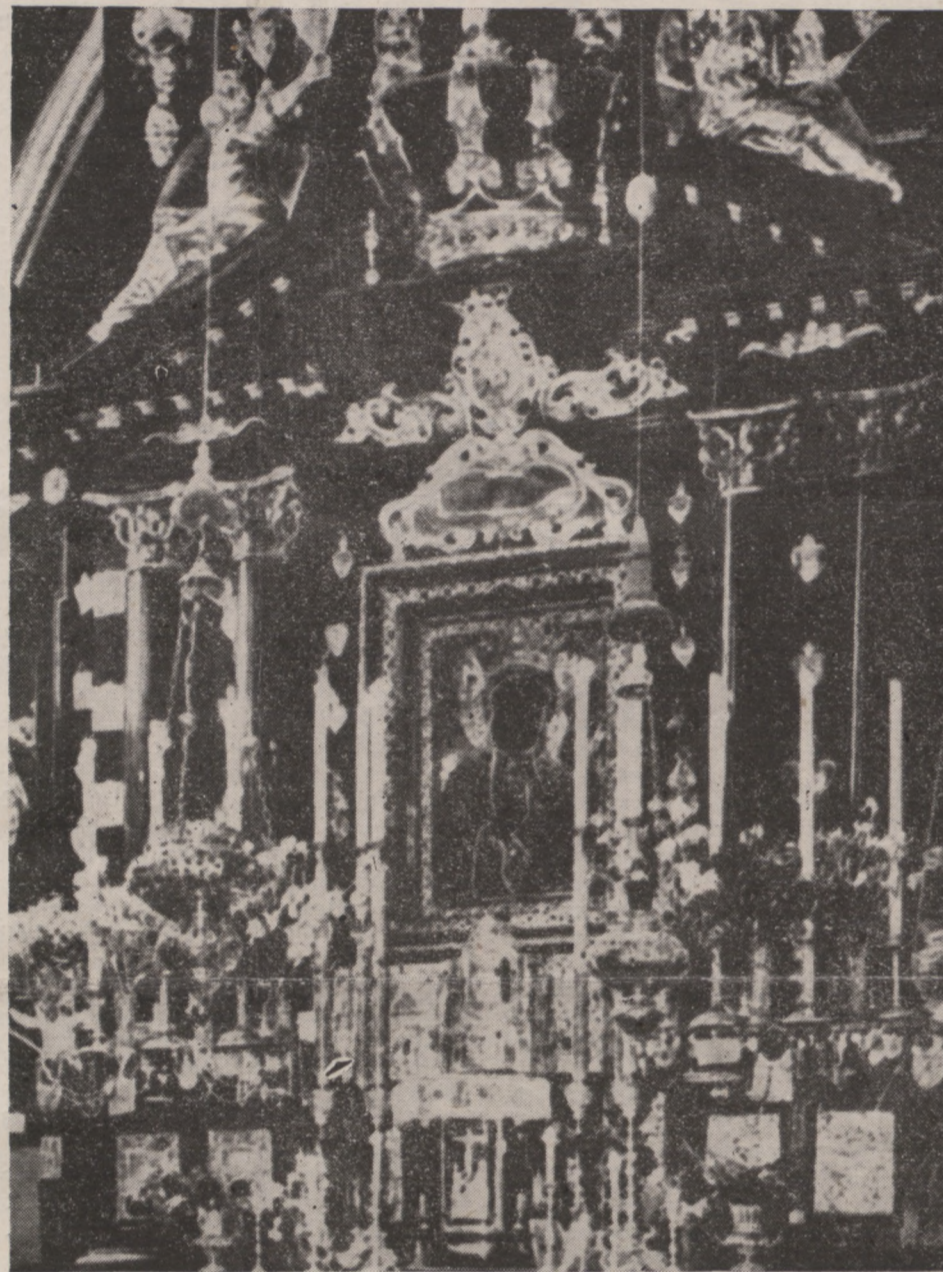
This veneration of their own nation, deliberately impersonated in the Nordic race, seems an attack of hysteria in a people which knows and feels that it is quickly nearing an inevitable biological decline owing to a fall in the birth-rate. The eugenic policy of the Third Reich only partly and temporarily succeeded in putting a stop to this phenomenon.

It is no use persuading a people that it is young and virile when the statistics and facts prove otherwise... The creed of their racial superiority was to be that drug which would spur on the Germans to make their last gigantic effort towards securing for a long time a supremacy in the world before the unavoidable crisis should weaken their forces.

This supremacy would enable the Germans to create a world in which "the superior, the master race" would thrive in conditions of development well-nigh approaching those of a hot-house. The creed of "blitzkrieg" had at its origin the conviction that Germany could not afford a long and exhausting war. Thence came the conclusion that the war must be masterly prepared, the enemy surprised and the fighting conducted with a perfect ruthlessness, which would bring about its end in a few months without there being any considerable losses in human material.

The development of events, however, proved these expectations to be entirely fallacious. As in the first year of the war everything—human weaknesses and blunders, weather and nature itself seemed to happen according to Hitler's intentions, so the following months brought with them a long series of disappointments. He who had assumed power under the watchword of saving the nation from the impending extinction is now destroying its most vital elements on battlefields. For "Blitz," this intense war-fare is conducted with the use of individuals chosen among the storm-troopers who constitute the flower of the German youth.

National Socialism with all its professed despising of the coloured races is today looking for help in an alliance with Japan. What is more, it creates the possibility of a triumph of the yellow race over the white, whose priority and supremacy were one of the tenets of the Nazi creed. Finally, the Nuremberg Laws



The Miraculous Altar of Our Lady of Czenstochowa.
On the back page: The Abbey of Jasna Góra (Czenstochowa)

MANY REASONS HAVE ACCOUNTED for the process of religious regeneration of the youth in Poland.

It is, of course, difficult to analyze all those reasons in the space of a short article. It is, however, an undeniable fact that the religious life of the academic youth of the country kept on assuming richer and richer forms and penetrated more and more profoundly. Still in 1927, even the largest centre of students in Poland—Warsaw—had no University Church and religious leader of its own. It was only after the never-to-be-forgotten Father Szejnec had become the spiritual leader, the Catholic Action began to centralize around the University Church of St. Anne. Numerous organizations came into existence: Sodalicja, Juventus, "Help Thy Neighbour" (the so-called "Pombli"), the National Catholic Youth (the KMN), a Students' Choir "Ambrosianum" was founded, a monthly paper, "The Catholic Youth," was published, in all the Higher Schools special sections were formed; celebrations, meetings, lectures, were organized and public confessions, attended by such vast crowds of young people that they had to take place at different times, for the space in the church could not hold them all...

It was at that very time that the idea of electing the Holy Virgin Mary as the Patroness of the Polish Students was born in the sphere of the Catholic Action in Warsaw. This initiative met with the complete comprehension and

support of the ecclesiastical authorities and was announced in May 1934 during the General Polish Students' Pilgrimage to Jasna Góra, where resolutions were taken and the Organizing Committee was constituted.

Unfortunately, the death of Father Szejnec put a temporary stop to this work. It was only a year later, under the auspices of H.E. Bishop Szlagowski, the life-long Protector of the Polish Students, that a Committee was founded at the University Church which began preliminary work, approved by the authorities, collected financial means and offerings for a gorget (a votum), initiated the formation of similar committee in the remaining University centres, and decided on the formula of the vows and the course of the religious festivities.

Finally, on May 24th, 1936, trains carrying a multitude of 20,000 students arrived at Czenstochowa. As, at the time of the Swedish onslaught, the miraculous defence of Jasna Góra stirred the nation to action, so now crowds of future lawyers, engineers and doctors, the whole young "intelligentsia," who were coming forth to gain new strength and binding themselves by holy vows, began to put them into action.

Refreshed by the Eucharist and in the presence of a crowd of nearly a hundred thousand faithful people, the representatives of every social class, the intellectuals, the workmen and the peasants from all parts and provinces, stood in close and

which brought forth the necessity of proving the Aryan origin of one's ancestors, increased the interest of Germans in their family past. On the occasion of these examinations and researches it was revealed that the co-called "German East" is in fact, hardly German at all. The Head of the Origin Inquiries Department admitted in an excess of sincerity that people who had not at least one grandparent of the Polish origin belonged to

exceptions in Silesia and Pomerania. Reminding people of these once-forgotten facts may have a disastrous effect upon the psychology of the recently organized Germans of the East, especially at the moment when the myth of the Germanic might will have crumbled down and the call of the blood, inadvertently aroused, makes a louder and stronger demand.

"Who fights by the sword, shall also perish by the sword." The weapon with

well-formed ranks at the foot of the altar shining over all from the walls of the fortress-convent. The multi-coloured banners of all the academic societies, together with the military flags of the guard of honour, were lowered when the congregation began to repeat the words of the vows after H.E. Bishop Szlagowski:

"O Great Mother of God the Man, and the Holiest of Virgins, we, Students gathered here from all over Poland, . . . elect Thee, Mother of God and Queen of the Polish Realm, as Mother and Patroness of the Polish Students for now and evermore; and we surrender unto Thy all-powerful care all our High Schools and all Poland. . . ."

"For, as we hearken to the mighty voices of our past and behold the luminous pages of our national glory, we strongly believe that our beloved country will only be great and happy when, as Thy best daughter, she will endure for ages at Thy and Thy Son's side. We then promise and swear to Jesus Christ, our Lord, and Thee, O Queen and Patroness of the Polish Students, that we shall always abide by the Holy Faith of the Catholic Church in filial subservience to the Apostolic See. Further we promise and swear that we shall always defend our Faith and obey its commands in our personal, social, national and family life. We swear and promise that we shall make every endeavour to spread the respect and veneration towards Thee, and that every year we shall foregather in a solemn pilgrimage at Jasna Góra, as the chosen Sons at the feet of their beloved Mother.

"So help us God and Thou, Holy Virgin Mary, Blessed Mother of God, Patroness of the Polish Students, pray for us."

The students not only concentrated upon a more profound internal religious life of their own, but they also worked at the bringing of the Christian social ideal into everyday life. Guided by the principles of St. Thomas of Aquina and following the example of a great Polish preacher of the 16th century, Father Peter Skarga, they created the "No-Interest Loan Banks"—which had disappeared since the Middle Ages—thus acting in accordance with the Holy Scriptures: "Mutuum date nihil inde sperantes." These "No-Interest Loan Banks," the modern Montes Pietatis, organized near the churches and in the parishes (and amongst others also near the University Church of St. Anne of Warsaw) became the foundations of the development of the Polish small retail commerce, based upon the Christian economic idea and not on the teachings of Marx or Ricardo. At the Engineers, the Catholic Physicians' were formed such as the Catholic Engineers, the Catholic Physicians' Society and others which were exerting an ever-increasing influence upon the raising of the ethical standard of professional life.

The Student's Prayer for the reign of Christ over Poland has become a national institution, said all over the world wherever Poles are found. It may safely be said that in these most trying experiences to which the Polish nation is subjected at the present time, it receives no little support from the spiritual forces which it had accumulated within itself just before the war at the feet of the Altar of Jasna Góra as if in expectation of the day of trial.

One of the Irish Catholic Organizations, "Legion of Mary," finances at present another edition of this prayer (together with the Students' Vows and the reproduction of the Virgin Mary's Gorget—a votum) for the use of the Polish Army and prisoners of war.

which Hitler hoped to arouse the Germans to action, to the conquest and enslaving of other nations begins to turn against himself. At times it reminds one of the story of a wizard's pupil who having unlearned the forces which he himself did not understand, later on failed to control them.

Racial superiority, which was to be the salvation of Germany is now becoming its undoing.

STANISLAW WIKTOR SZCZEPANOWSKI

PROCRUSTES AND THESEUS

This paragraph has not been conceived by the author with such an arrangement of ideas as gathered below. It shows rather the spontaneous reaction of a Polish member of the "Inter-Allied Conference on the Aspects of Physical Education" expressed in an unscripted address, subsequently supplemented by the final reflections.

MY THOUGHTS ALWAYS RETURN with complete, almost photographic, clarity to the distant moments in my childhood when, as a boy of six, together with other Polish boys, I started to move in the rhythmic way that has arisen under the guidance of the Polish "Sokol" Society, executing exercises following the Scandinavian Ling's systems.

With the same vivacity I recall the individual, and still more the team, exercises of the Polish "Sokols." By the way the Polish word "Sokół" means "the falcon."

In the times preceding the last war, when my country still suffered the yoke of the three partitioning empires, it was this society, together with the Polish Boy Scouts' and Girl Guides' movements, which taught the Poles that spiritual aims can only be achieved if the spirit and the intellect of free men disposes of a supreme physical toughness and prowess, and they are trained for co-operation in a physical sense.

This spirit and this training made the Poles capable of bursting—in 1918—the artificial frontiers imposed upon them by the three partitioning empires, and of restoring liberty in their democratic Commonwealth.

My memory dwells obstinately on matters of physical training in my country in that short period of twenty years of independence, now being interrupted by the invasion of aggressors. I see a vision of the Polish mountains, the Carpathians and Tatras, especially as seen while covered with deep snow, with their landscape animated by thousands of Polish skiers; a vision of the Polish rivers, lakes and the Baltic Sea coast, which has been allotted to a nation of over thirty millions with such parsimony. I see all these places often crowded by those of my compatriots who, in the open air and sunshine, were seeking physical exertion and an intrinsic harmony with nature.

The simple fact that so many thousands of Poles managed to reach this country and to join the Polish Brigades, the Polish Air Force and Navy, has given an outstanding example of the high level attained by Poland's physical education and training.

But it has not only been the physical toughness and proficiency which has brought the numerous Polish volunteers to this island-fortress of our globe's liberty, or to Allied Forces in the Middle East, through more than seven difficult frontiers, countries and seas. It was simultaneously their resolve, and the ability of taking the right decision at the right time; the ability of co-ordinating and synchronising the action of mind and body to the spirit's command. And this ability has been developed essentially by the physical education and training, replacing to some extent the instruction by nature, which has become so distant now to a great part of civilised humanity.

And thus our minds arrive at times when our civilisation has emerged out of the smoke screens of prehistory.

And we arrive at the story of "once upon a time" that I am going to tell you now; being inspired to do so by the brilliant Greek lecturer, General Botzaris, who has mentioned the difficulty he was facing of recapitulating in forty minutes events of forty centuries' significance in his country, Greece, for matters connected with physical education.

I appreciate—by the way—his statements relating to the greatest men of the ancient Hellenic world. Not only to the great warriors, including the heroes and the leaders of Thermopylae, of Marathon and Salamis—who have stopped the Asiatic despot's advance—but the great Greek thinkers and poets. We have been told that these prominent men of intellect based their intellectual activity on a harmonic physical prowess and sportive efficiency.

And now I might go a step further. I might apply to our assembly the invention described by H. G. Wells in his "Vehicle of Time." Let us turn this reversing wheel, and let us feel transferred, for forty seconds only, forty centuries backwards, to the regions of prehistoric Greece; to the time when the mythical heroes were walking and acting in the sunshine of the Hellenic symbolism.

As in the time when I was a boy of ten, even now, with my grey hair, I always feel particularly inspired by the noblest

of these heroes of antiquity, personifying a harmonious integration of the three essential elements of humanity, gradually rising from the level of physical proficiency and drive to the level of highly developed mind; culminating in the noble spirit, and forming a preamble of our civilisation.

This hero's name in ancient Greek was Thezaos. In my country, Poland, we call him Tezeusz; in this country, if I do not err, he is known as Theseus.

Who was he? What was his programme. Using the slogans of today, we might ask: What war aims and peace aims had he? Whom was he fighting against?

I recollect in my memory his principal foe's name. It was a powerful tyrant called Procrustes.

This tyrant had established himself on a road where everybody had to pass at least once in his lifetime. The tyrant had an iron bed of such a length as he thought to be the only proper size of the human body. Every traveller was forced to lay on this iron bed. If the man's stature exceeded the Procrustean standard length the excess had to be cut off, from the one or the other end. If, on the contrary, the traveller's body was too short, ropes and horses were applied in order to stretch him until he had become long enough to suit the fabled totalitarian's taste.

Our hero, Theseus, was warned not to use this threatened road. But he decided to acquire first the necessary proficiency and physical strength, the mental toughness and cunning, and then to proceed straight towards the danger.

In acting thus, Theseus succeeded in overpowering the atrocious Procrustes, and in applying to him the same procedure he was administering to his victims. He was stretched first, shortened afterwards, and the hero succeeded in disposing of this curse of mythical humanity.

Now again—forty centuries later—the whole of the European Continent has become such a Procrustean iron bed that the Hellenic myth may be understood in a parabolic sense. The ferocious and despotic ideas of the fabled Procrustes are applied again to nations deprived of their freedom; the heathen and godless ideas of a so-called "new order," of the famous "Gleichschaltung" have found a wide application, with prospects of extending the same procedure throughout our terrestrial globe.

In the flashlight of this Hellenic myth, too, we realize now our terrestrial actuality; we see why Poland, the strongest of the free nations of the Continent—not counting France—has been attacked in the first place. It has been

no accident that my country continues to be the hereditary testing ground in the eternal contest for the human spirit of liberty, of freedom and of independence.

After having gone so far, we almost feel to be caught by something like a sun-beam, linking the Hellenic origins and roots, throughout forty centuries, with our present Christian civilisation.

This Thesean myth becomes thus one more tie connecting the sphere of physical education—the immediate subject of this assembly—with sublime moral ends, and becomes yet one more stimulus inspiring the hearts of the free Allied Nations towards a positive, active and heroic attitude.

And now some reflections. There exists an amazing contrast between the permanent vivacity of the philosophic conception implied in the notion of the "Procrustean bed," which expression continued to be used in a parabolic sense, and—on the other side—the lack of understanding of the essential meaning of the Thesean myth and its moral value, which can be observed through many centuries.

This Thesean myth had first become a real inspiration for the ancient Greeks in the heroic period of their history.

Later on, in the post-Alexandrian period of an internationally-minded superficiality, when the religious feelings of the educated world were dead, this noble myth was put into the Alexandrian archives and became covered by a thick layer of dust and the ashes of a sophisticated Phariseism.

The Thesean myth could emerge again, even in a broader meaning, and regain its latent and virtual vitality, in periods only when noble hearts appeared, capable of being inspired by unselfish ideas.

This fundamental pre-condition was achieved by Christianity alone, which has led the human spirit—even through martyrdom—towards sublimity; towards the crusader's St. Georgian heroism.

Poland has become, through a thousand years, the testing ground of such contests. The Procrustean tempests repeatedly assailing the Christian Polish nation, both from the West and the East, were held here by an opposition of a new character. When the wind of invasions was blowing away the dust and the ashes, not only sparks appeared, but the Polish nation's spirit has repeatedly become a solid, glowing mass, and victory against odds was achieved.

And that is Poland's historic mission; that is the reason too why we expect to find such understanding in this country.

Remarks

No Coupons . . . !

No coupons! . . . No coupons! . . . No coupons! . . .

I turned my eyes in the direction from which these words were reaching my ears, and could not restrain a smile. They were shouted by a street flower vendor, himself smiling too, and jokingly encouraging the passers-by to buy yellow and pink tulips spread out on the barrow with which he had stopped somewhere off Piccadilly. The joke met with the appreciation of the public; this one and that one stopped to ask the price of flowers—the May sun was shining down upon the benevolent faces and laughing eyes of the people.

And suddenly it came upon me with a perfect clarity that such a picture in the street would be something quite unlikely to be seen, say, in modern Berlin or Rome.

It would be impossible not because Germans or Italians are naturally deprived of a sense of humour (indeed there are many evidences to the contrary among the literary treasures of both the nations), but for a simple and decisive reason that the totalitarian system is reigning there to-day.

It is not indeed difficult to realize the feelings of "the man in the street" brought up in a totalitarian ideology, no matter whether Fascist, Communist or any other. Of course, he would never permit himself a joke on the subject of

coupons. For coupons are a Government institution and so to joke about them must seem unsuitable and dangerous to say the least of it. But, what is more, the essence of the totalitarian system lies in this very fact that the entire life in all its spheres is secondary to an ideology; all one does is done in its defence, so that it may spread and triumph. "The man in the street" then, if he ever thinks of jokes at all, would only consider such of them as permissible and possible as would either directly or indirectly suit the ruling system and help to propagate and glorify it, or confound its opponents. A "totalitarian" system demands a "totalitarian" service from which there is no respite, no escape.

On the other hand, true humour is born in the atmosphere of spiritual relaxation when mirth alone is the sole object of it and an end in itself. As these flowers sold without coupons on a sunny spring day; as the wine in Kana, miraculously changed from water, only to make people happy. And when I think of it, I believe at times that all these unfathomable tortures and sacrifices and the entire present war are really to save a place for humour and wit in the future world. And what is even more surprising, the price paid by nations seems by no means too high. For humour spells freedom, and freedom spells—humanity. J. R.

POLISH PRESS REVIEW

In the "WESTERN SLAVONIC BULLETIN," the Bulgarian leader, Kosta Todorov, writes:

"I want to stress that the Bulgarians are Slavs. German propaganda endeavoured, both in the last war and in the present one, to spread the view that the Bulgarians are of Mongol origin. We are opposed to the racial theory and we do not believe in pure races. The Germans, who invented that theory, are of mixed stock themselves, especially in Prussia and Saxony, where the mixture between Slavs and Germans is particularly marked.

"Feeling is more important than blood. The Bulgarians are Slavs by feeling, tradition and language and they strive towards Slav unity."

Mr. Todorov declares himself in favour of a Central European Union, including both the Slavonic and the non-Slavonic nations of that part of Europe.

One of the leading writers of "DZIENNIK POLSKI" has put down some interesting remarks which had occurred to him when, listening to a list of German prisoners in England, announced by the B.B.C., he came by chance upon the Polish name of Stanislaw Urbaniak:

"I have just been making inquiries. There are more of these Urbaniaks in German uniforms. . . . Could they not be assembled in one camp? If there are not enough of them, let them join an Italian camp. Or perhaps such a camp could be placed under Polish supervision? Dash it, we too have taken a few prisoners!"

"Besides, our Red Cross could advance Urbaniak a parcel, and tactfully conceal inside a prayer book or a newspaper. . . . We are making an appeal to the good-will of the countrymen of Urbaniak for their help in this matter. I repeat—the countrymen."

KRYSZYNA DIENSTL-KACZYŃSKA

A HANDFUL OF POLISH SOIL IN WESTMINSTER ABBEY

TODAY, WHEN, AS A SECOND wave of Polish refugees, driven out of our Fatherland, we find hospitality in Great Britain, our thoughts turn, naturally, to memories of those Englishmen who, a century ago, gave their sympathy and their aid to Polish refugees in 1831. It was at that time that our countrymen found a true and loyal friend in the person of Thomas Campbell, an outstanding poet of the beginning of the eighteenth century.

Campbell was filled, from his early youth, with a great love for Poland. And this love was reflected in his first work, entitled "Pleasures of Hope,"¹ which of all his works attained perhaps the greatest fame and opened to him the gateway to the British Poets' Pantheon.

To only a very few is known the fact that in 1803 a chair in the Wilno University was offered to the poet. He did not, however, accept it.

Thomas Campbell came into contact with Poles for the first time during his several journeys to the Continent, as we know from one of his letters written in Vienna in 1820, and from which we quote the following passage:

"I have found a kind friend in the Countess R—. All Vienna speaks not only well but reverently of her. She is majestic, like Mrs. Siddons, but very natural and gentle. An excellent scholar (for she helped me out with a quotation from Cicero), yet perfectly unassuming, almost timid. Her house is rendezvous of the best society in Vienna, and she made me promise to come every evening. When I arrive I find her seated in full glory at the upper end of the room, where

¹ "Pleasures of Hope," published in 1799, when the poet was scarcely 22 years old.

the place beside her is reserved for me. Here you meet a number of the Polish nobility, of whom the women are extremely beautiful. The men are more English than any foreigners I have seen."

Another passage from a letter of his written in 1831 bears witness to the poet's deep devotion to the Polish Cause:

"I have news to make me sad, and news to make me savage. My poor brother Archibald is dead at Richmond in Virginia. Warsaw is taken and is a scene of butchery and horror. I had a letter from the place itself dated 21st from one of the Poles approving of what I told him the Londoners meant to do, namely to send out medals saying 'Men of Poland, the hearts of Englishmen are with you.' But all now is over, and a brave nation is a second time assassinated into her grave. Mysterious are the ways of heaven. We must not question its justice—but I am sick and fevered with indignation with Germany, for suffering this foolish Emperor of Austria. He fears letting his people taste a little freedom more than resigning his own freedom to Russia, for he will soon be the very vassal of the inhuman Slavs, which will be worse for him than if he had a free parliament under his nose. . . . All Continental Europe I anticipate will be enslaved by Russia. If the civilized world can be saved, it will be saved by England. And as my soul has been attached to the cause of Poland from a youthful age. . . ."

Thus in few words the poet mentions his brother's death—but he enlarges upon the subject of the fall of Warsaw and upon the consequences that must result from it.

(It should be explained that Thomas

Campbell was the youngest child in a family of eleven, and that he could not very well remember his brother, who emigrated to America at an early time.)

The poet's devotion to Poland's Cause expressed itself not only in his words but in his deeds as well. He regularly put away a certain part of his income derived from author's fees for the purpose of giving financial aid to Polish refugees. And not content with this he also wrote personally thousands of letters to his well-to-do countrymen asking for gifts to help the brave but unfortunate patriots.

Mr. Bach, lawyer and friend of the poet, witnessing Campbell's concern for the sufferings of the Poles, made the suggestion: "Why not found a Society?" This idea filled Campbell with enthusiasm, and he addressed himself to Lord Panmure, who was the first to contribute £20 towards the Society's funds. Campbell immediately set about realising his plans. He invited a number of people to collaborate with him, and in this manner there came into being the "Association of the Friends of Poland," the founders of which, besides Campbell, Bach and Lord Panmure, were the Earl of Camperdown, G. W. Beaumont, M.P., T. Wyse, M.P., N. Crawford, Colonel de Lacy Evans, M. Gore, W. A. Mackinnon, M.P., and others.

Shortly after, Campbell established provincial branches of the Association and participated in founding the periodical, "Polonia, or Monthly Reports of Polish Affairs," to which he gave his permanent collaboration.

Campbell speaks in terms of high rapture of many Poles whom he had occasion to meet. But the poet J. Niemcewicz and Prince Adam Czartoryski were held

by him in particular esteem. He was fascinated by Prince Czartoryski, whose intellect, culture and personal charm greatly impressed him.

In reply to a speech delivered by Prince Czartoryski in Campbell's honour (in 1834), the poet answered with the following words:

"Alas, what could be done for the sacred cause of Poland by an individual like myself—without wealth, without political power and without extensive influence on the public mind? Almost nothing! But there is one part of your praise which I cannot refuse—it is when you give me the title of your faithful friend, the zealous friend, the devoted friend, of Poland! . . . For the generations to come will read your history with emotion and they will pronounce that your misfortunes have been the shame, as your heroism has been the glory, of the present age. . . . If Providence were to say to me 'I mean to change your existence into that of another: choose whether you will be the Emperor of Russia or Prince Czartoryski'—I should answer: Make me Czartoryski!"

The funeral of Thomas Campbell, who died in France at Boulogne, was attended by a large crowd of Poles. And when his body was laid in Westminster Abbey, Colonel Lach-Szyrma, in the name of the Polish nation, deposited on the poet's coffin a handful of Polish soil taken from the famous Mound of Kosciuszko. To him—who was far from being indifferent to Poland's fate—was offered in homage and with deep gratitude the humblest but most sacred of all gifts—a handful of Polish soil.

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